

Catholic Church. Liturgy and Ritual
Administration of communion... ADM0023

II

ADMINISTRATION OF
COMMUNION AND
VIATICUM TO THE
SICK BY AN
EXTRAORDINARY MINISTER

Hardie Messer

II

**ADMINISTRATION OF COMMUNION
AND
VIATICUM TO THE SICK
BY AN
EXTRAORDINARY MINISTER**

To facilitate pastoral use, the section of the Roman Ritual entitled "Holy Communion and Worship of the Eucharist Outside of Mass" has been divided into three distinct booklets. The paragraph enumeration in each booklet remains unchanged so as to correspond perfectly with the one volume.

This booklet comprises Chapter II, an excerpt from "Holy Communion and Worship of the Eucharist Outside of Mass." The three booklets prepared by the U.S.C.C. Publications Office are:

- I. Holy Communion Outside of Mass*
- II. Administration of Communion and Viaticum to the Sick by an Extraordinary Minister*
- III. Forms of Worship of the Eucharist: Exposition, Benediction, Processions, Congresses*

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CONTENTS
BOOKLET II

DECREE	1
GENERAL INTRODUCTION	3
INTRODUCTION TO THE ADMINISTRATION OF COMMUNION AND VIATICUM TO THE SICK BY AN EXTRAORDINARY MINISTER	7
THE ORDINARY RITE OF COMMUNION OF THE SICK	7
SHORT RITE OF COMMUNION OF THE SICK	17
VIATICUM	22



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SACRED CONGREGATION FOR DIVINE WORSHIP

Prot. no. 900/73

DECREE

The sacrament of the eucharist was entrusted by Christ to his bride, the Church, as spiritual nourishment and as a pledge of eternal life. The Church continues to receive this gift with faith and love.

The celebration of the eucharist in the sacrifice of the Mass is the true origin and purpose of the worship shown to the eucharist outside Mass. The principal reason for reserving the sacrament after Mass is to unite, through sacramental communion, the faithful unable to participate in the Mass, especially the sick and the aged, with Christ and the offering of his sacrifice.

In turn eucharistic reservation, which became customary in order to permit the reception of communion, led to the practice of adoring this sacrament and offering to it the worship which is due to God. This cult of adoration is based upon valid and solid principles. Moreover, some of the public and communal forms of this worship were instituted by the Church itself.

The rite of Mass has been revised and, in the instruction *Eucharisticum mysterium* of May 25, 1967, regulations have been published "on the practical arrangements for the cult of this sacrament even after Mass and its relationship to the proper ordering of the sacrifice of the Mass in the light of the regulations of the Second Vatican Council, and of other documents of the Apostolic See on this matter."¹ Now the Congregation for Divine Worship has revised the rites, "Holy Communion and the Worship of the Eucharist Outside Mass."

These rites, approved by Pope Paul VI, are now published in this edition, which is declared to be the *editio typica*. They are to replace the rites which appear in the Roman Ritual at the present time. They may be used at once in Latin; they may be used in the vernacular from the day set by the episcopal conferences for their territory, after the

¹ See Congregation of Rites, instruction *Eucharisticum mysterium*, no. 3g: AAS 59 (1967) 543.

conferences have prepared a vernacular version and have obtained the confirmation of the Apostolic See.

Anything to the contrary notwithstanding.

From the office of the Congregation for Divine Worship, June 21, 1973, the feast of Corpus Christi.

Arturo Cardinal Tabera
Prefect

† Annibale Bugnini
Titular Archbishop of Diocletiana
Secretary

HOLY COMMUNION AND WORSHIP OF THE EUCHARIST OUTSIDE OF MASS

GENERAL INTRODUCTION

I. The Relationship Between Eucharistic Worship Outside Mass and the Eucharistic Celebration

1. The celebration of the eucharist is the center of the entire Christian life, both for the Church universal and for the local congregations of the Church. "The other sacraments, all the ministries of the Church, and the works of the apostolate are united with the eucharist and are directed toward it. For the holy eucharist contains the entire spiritual treasure of the Church, that is, Christ himself, our passover and living bread. Through his flesh, made living and life-giving by the Holy Spirit, he offers life to men, who are thus invited and led to offer themselves, their work, and all creation together with him." ¹

2. "The celebration of the eucharist in the sacrifice of the Mass," moreover, "is truly the origin and the goal of the worship which is shown to the eucharist outside Mass." ² Christ the Lord "is offered in the sacrifice of the Mass when he becomes present sacramentally as the spiritual food of the faithful under the appearance of bread and wine." And, "once the sacrifice is offered and while the eucharist is reserved in churches and oratories, he is truly Emmanuel, 'God with us.' He is in our midst day and night; full of grace and truth, he dwells among us." ³

3. No one therefore may doubt "that all the faithful show this holy sacrament the veneration and adoration which is due to God himself, as has always been customary in the Catholic Church. Nor is the sacrament to be less the object of adoration because it was instituted by Christ the Lord to be received as food." ⁴

4. In order to direct and to encourage devotion to the sacrament of the eucharist correctly, the eucharistic mystery must be considered in all its fullness, both in the celebration of Mass and in the worship of the sacrament which is reserved after Mass to extend the grace of the sacrifice.⁵

II. The Purpose of Eucharistic Reservation

5. The primary and original reason for reservation of the eucharist outside Mass is the administration of viaticum. The secondary reasons are the giving of communion and the adoration of our Lord Jesus Christ who is present in the sacrament. The reservation of the sacrament for the sick led to the praiseworthy practice of adoring this

heavenly food in the churches. This cult of adoration rests upon an authentic and solid basis, especially because faith in the real presence of the Lord leads naturally to external, public expression of that faith.⁶

6. In the celebration of Mass the chief ways in which Christ is present in his Church gradually become clear. First he is present in the very assembly of the faithful, gathered together in his name; next he is present in his word, when the Scriptures are read in the Church and explained; then in the person of the minister; finally and above all, in the eucharistic sacrament. In a way that is completely unique, the whole and entire Christ, God and man, is substantially and permanently present in the sacrament. This presence of Christ under the appearance of bread and wine "is called real, not to exclude other kinds of presence as if they were not real, but because it is real *par excellence*."⁷

Therefore, to express the sign of the eucharist, it is more in harmony with the nature of the celebration that, at the altar where Mass is celebrated, there should if possible be no reservation of the sacrament in the tabernacle from the beginning of Mass. The eucharistic presence of Christ is the fruit of the consecration and should appear to be such.⁸

7. The consecrated hosts are to be frequently renewed and reserved in a ciborium or other vessel, in a number sufficient for the communion of the sick and others outside Mass.⁹

8. Pastors should see that churches and public oratories where, according to law, the holy eucharist is reserved, are open every day at least for some hours, at a convenient time, so that the faithful may easily pray in the presence of the blessed sacrament.¹⁰

III. The Place of Eucharistic Reservation

9. The place for the reservation of the eucharist should be truly preeminent. It is highly recommended that the place be suitable also for private adoration and prayer so that the faithful may easily, fruitfully, and constantly honor the Lord, present in the sacrament, through personal worship.

This will be achieved more easily if the chapel is separate from the body of the church, especially in churches where marriages and funerals are celebrated frequently and churches which are much visited by pilgrims or because of their artistic and historical treasures.

10. The holy eucharist is to be reserved in a solid tabernacle. It must be opaque and unbreakable. Ordinarily there should be only one tabernacle in a church; this may be placed on an altar or, at the discretion of the local Ordinary, in some other noble and properly ornamented part of the church other than an altar.¹¹

The key to the tabernacle where the eucharist is reserved must be kept most carefully by the priest in charge of the church or oratory or by a special minister who has received the faculty to give communion.

11. The presence of the eucharist in the tabernacle is to be shown by a veil or in another suitable way determined by the competent authority.

According to traditional usage, an oil lamp or lamp with a wax candle is to burn constantly near the tabernacle as a sign of the honor which is shown to the Lord.¹²

IV. The Competence of Episcopal Conferences

12. It is for episcopal conferences, in the preparation of particular rituals in accord with the Constitution on the Liturgy (no. 63b), to accommodate this title of the Roman Ritual to the needs of individual regions so that, their actions having been confirmed by the Apostolic See, the ritual may be followed in the respective regions.

In this matter it will be for the conferences:

a) to consider carefully and prudently what elements, if any, of popular traditions may be retained or introduced, provided they can be harmonized with the spirit of the liturgy, and then to propose to the Apostolic See the adaptations they judge necessary or useful; these may be introduced with the consent of the Apostolic See;

b) to prepare translations of texts which are truly accommodated to the character of various languages and the mentality of various cultures; they may add texts, especially for singing, with appropriate melodies.

NOTES

¹ Second Vatican Council, decree *Presbyterorum ordinis*, no. 5.

² Congregation of Rites, instruction *Eucharisticum mysterium*, no. 3e: AAS 59 (1967) 542.

³ *Ibid.*, no. 36: *loc. cit.* 541; Paul VI, encyclical *Mysterium fidei*, near the end: AAS 57 (1965) 771.

⁴ Congregation of Rites, instruction *Eucharisticum mysterium*, no. 3f: AAS 59 (1967) 543.

⁵ See *ibid.*, no. 3g: *loc. cit.* 543.

⁶ See *ibid.*, no. 49: *loc. cit.* 566-567.

⁷ Paul VI, encyclical *Mysterium fidei*: AAS 57 (1965) 764; see Congregation of Rites, instruction *Eucharisticum mysterium*, no. 55: AAS 59 (1967) 568-569.

⁸ See Congregation of Rites, instruction *Eucharisticum mysterium*, no. 55: AAS 59 (1967) 568-569.

⁹ See Roman Missal, General Instruction, nos. 285 and 292.

¹⁰ See Congregation of Rites, instruction *Eucharisticum mysterium*, no. 51: AAS 59 (1967) 567.

¹¹ See *ibid.*, nos. 52-53: *loc. cit.*, 567-568.

¹² See *ibid.*, no. 57: *loc. cit.*, 569.

ADMINISTRATION OF COMMUNION AND VIATICUM TO THE SICK BY AN EXTRAORDINARY MINISTER

54. A priest or deacon administers communion or viaticum to the sick in the manner prescribed by the *Rite of Anointing and Pastoral Care of the Sick*. When an acolyte or an extraordinary minister, duly appointed, gives communion to the sick, the rite here described is followed.

55. Those who cannot receive communion in the form of bread may receive it in the form of wine. The precious blood must be carried to the sick person in a vessel so secured as to eliminate all danger of spilling. The sacrament should be administered with due regard to the individual concerned, and the rite for giving communion under both kinds provides a choice of methods. If all the precious blood is not consumed, the minister himself must consume it and then wash the vessel as required.

1. THE ORDINARY RITE OF COMMUNION OF THE SICK

INTRODUCTORY RITE

56. Wearing the appropriate vestments (see no. 20; Booklet I), the minister approaches the sick person and greets him and the others present in a friendly manner. He may use this greeting:

Peace to this house and to all who live in it.

Any other customary form of greeting from scripture may be used. Then he places the sacrament on the table, and all adore it.

Penitential Rite

57. The minister invites the sick person and those present to recall their sins and to repent of them in these words:

**My brothers and sisters,
to prepare ourselves for this celebration,
let us call to mind our sins.**

A pause for silent reflection follows.

All say:

I confess to almighty God,
and to you, my brothers and sisters,
that I have sinned through my own fault

They strike their breast:

in my thoughts and in my words,
in what I have done,
and in what I have failed to do;
and I ask blessed Mary, ever virgin,
all the angels and saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.

The minister concludes:

**May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life.**

The people answer:

Amen.

Or:

[190]

The minister invites the people to recall their sins and to repent of them in these words:

**My brothers and sisters,
to prepare ourselves for this celebration,
let us call to mind our sins.**

A pause for silent reflection follows.

The minister says:

Lord, we have sinned against you.

The people answer:

Lord, have mercy.

Minister:

Lord, show us your mercy and love.

The people answer:

And grant us your salvation.

The minister concludes:

**May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life.**

The people answer:

Amen.

Or:

[191]

The minister invites the people to recall their sins and to repent of them in these words:

**My brothers and sisters,
to prepare ourselves for this celebration,
let us call to mind our sins.**

A pause for silent reflection follows.

The minister, or someone else, makes the following or other invocations:

Minister:

**You brought us to salvation by your paschal
mystery:
Lord, have mercy.**

The people answer:

Lord, have mercy.

Minister:

**You renew us by the wonders of your passion:
Christ, have mercy.**

The people answer:

Christ, have mercy.

Minister:

**You give us your body to make us one with
your Easter sacrifice:
Lord, have mercy.**

The people answer:

Lord, have mercy.

The minister concludes:

**May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life.**

The people answer:

Amen.

THE SHORT FORM OF THE READING OF THE WORD

58. A brief passage from sacred scripture may then be read by one of those present or by the minister himself.

John 6:54-58

**He who feeds on my flesh
and drinks my blood
has life eternal,
and I will raise him up on the last day.
For my flesh is real food
and my blood real drink.
The man who feeds on my flesh
and drinks my blood
remains in me, and I in him.
Just as the Father who has life sent me
and I have life because of the Father,
so that man who feeds on me
will have life because of me.
This is the bread that came down from heaven.**

**Unlike your ancestors who ate and died
nonetheless,
the man who feeds on this bread shall live forever.**

John 14:6

**Jesus told him:
“I am the way, and the truth, and the life;
no one comes to the Father but through me.”**

John 14:23

**Jesus answered:
“Anyone who loves me
will be true to my word,
and my Father will love him;
we will come to him
and make our dwelling place with him.”**

John 15:4

**Live on in me, as I do in you.
No more than a branch can bear fruit of itself
apart from the vine,
can you bear fruit
apart from me.**

John 15:5

**I am the vine, you are the branches.
He who lives in me and I in him,
will produce abundantly,
for apart from me you can do nothing.**

1 Corinthians 11:26

**Every time, then, you eat this bread and
drink this cup,
you proclaim the death of the Lord until
he comes.**

**We have come to know and to believe
in the love God has for us.
God is love,
and he who abides in love
abides in God,
and God in him.**

See the *Rite of Anointing and Pastoral Care of the Sick* (nos. 247ff. or 153ff.) for a further selection of texts.

HOLY COMMUNION

59. The minister then introduces the Lord's Prayer in these or similar words:

Now let us pray together to the Father in the words given us by our Lord Jesus Christ.

He continues with the people:

Our Father . . .

60. Then the minister shows the holy eucharist, saying:

**This is the Lamb of God
who takes away the sins of the world.
Happy are those who are called to his supper.**

The sick person and the other communicants say once:

**Lord, I am not worthy to receive you,
but only say the word and I shall be healed.**

61. The minister goes to the sick person and, showing him the sacrament, says:

The body of Christ (or: The blood of Christ).

The sick person answers:

Amen,

and receives communion.

Others present then receive in the usual manner.

62. After communion the minister washes the vessel as usual. A period of silence may now be observed.

The minister then says the concluding prayer:

Let us pray.

**God our Father, almighty and eternal,
we confidently call upon you,
that the body [and blood] of Christ
which our brother (sister) has received
may bring him (her)
lasting health in mind and body.**

We ask this through Christ our Lord.

The people answer:

Amen.

Other prayers may be chosen:

[210]

**Father,
you have brought to fulfillment the work of
our redemption
through the Easter mystery of Christ your Son.
May we who faithfully proclaim his death and
resurrection in these sacramental signs
experience the constant growth of your
salvation in our lives.**

We ask this through Christ our Lord.

Or:

[211]

**Lord,
you have nourished us with one bread from
heaven.
Fill us with your Spirit,**

and make us one in peace and love.
We ask this through Christ our Lord.

Or: [212]

Lord,
may our sharing at this holy table make us holy.
By the body and blood of Christ
join all your people in brotherly love.
We ask this through Christ our Lord.

Or: [213]

Father,
you give us food from heaven.
By our sharing in this mystery
teach us to judge wisely the things of earth
and to love the things of heaven.
Grant this through Christ our Lord.

Or: [214]

Lord,
we give thanks for these holy mysteries
which bring to us here on earth
a share in the life to come,
through Christ our Lord.

Or: [215]

All-powerful God,
you renew us with your sacraments.
Help us to thank you by lives of faithful service.
We ask this through Christ our Lord.

Or: [216]

God our Father,
you give us a share in the one bread and
the one cup
and make us one in Christ.

**Help us to bring your salvation and joy
to all the world.**

We ask this through Christ our Lord.

Or: [217]

**Lord,
you renew us at your table with the
bread of life.
May this food strengthen us in love
and help us to serve you in each other.**

We ask this in the name of Jesus the Lord.

Or: [218]

**Lord,
we thank you for the nourishment you give us
through your holy gift.
Pour out your Spirit upon us
and in the strength of this food from heaven
keep us single-minded in your service.**

We ask this in the name of Jesus the Lord.

Or: [219]

**Lord,
we are renewed by the breaking of one bread.
Keep us in your love
and help us to live the new life Christ won for us.
Grant this in the name of Jesus the Lord.**

During the Easter season the following prayers are preferred:

Lord, [220]
**you have nourished us with your Easter
sacraments.
Fill us with your Spirit
and make us one in peace and love.
We ask this through Christ our Lord.**

Or:

[221]

**Lord,
may this sharing in the sacrament of your Son
free us from our old life of sin
and make us your new creation.**

We ask this in the name of Jesus the Lord.

Or:

[222]

**Almighty and ever-living Lord,
you restored us to life
by raising Christ from death.
Strengthen us by this Easter sacrament;
may we feel its saving power in our daily life.**

We ask this through Christ our Lord.

CONCLUDING RITE

63. Then the minister invokes God's blessing, and crossing himself says:

**May the Lord bless us,
protect us from all evil
and bring us to everlasting life.**

Or:

**May the almighty and merciful God bless and
protect us,
the Father, and the Son, and the Holy Spirit.**

The people answer:

Amen.

2. SHORT RITE OF COMMUNION OF THE SICK

64. This shorter rite is to be used when communion is given in different rooms of the same building, such as a hospital. Elements taken from the ordinary rite may be added according to circumstances.

65. The rite may begin in the church or chapel or in the first room, where the minister says the following antiphon:

**How holy this feast
in which Christ is our food:
his passion is recalled,
grace fills our hearts,
and we receive a pledge of the glory to come.**

Other antiphons may be chosen: [201]

**How gracious you are, Lord:
your gift of bread from heaven
reveals a Father's love and brings us perfect joy.
You fill the hungry with good things
and send away empty the rich in their pride.**

Or: [202]

**Body of Jesus, born of the Virgin Mary,
body bowed in agony,
raised upon the cross
and offered for us in sacrifice,
body pierced and flowing with blood and water,
come at the hour of our death
as our living bread,
the foretaste of eternal glory:
come, Lord Jesus,
loving and gracious Son of Mary.**

Or: [203]

**I am the living bread
come down from heaven.
If anyone eats this bread
he shall live for ever.**

**The bread I will give is my flesh
for the life of the world.**

66. Then the minister may be escorted by someone carrying a candle. He says to all the sick persons in the same room or to each communicant individually:

**This is the Lamb of God
who takes away the sins of the world.
Happy are those who are called to his supper.**

The one who is to receive communion then says once:

Lord, I am not worthy to receive you,
but only say the word and I shall be healed.

He receives communion in the usual manner.

67. The rite is concluded with a prayer which may be said in the church or chapel or in the last room:

[62]

Let us pray.

**God our Father, almighty and eternal,
we confidently call upon you,
that the body [and blood] of Christ
which our brother (sister) has received
may bring him (her)
lasting health in mind and body.**

We ask this through Christ our Lord.

The people answer:

Amen.

Other prayers may be chosen:

[210]

**Father,
you have brought to fulfillment the work of
our redemption
through the Easter mystery of Christ your Son.
May we who faithfully proclaim his death and**

**resurrection in these sacramental signs
experience the constant growth of your
salvation in our lives.**

We ask this through Christ our Lord.

Or: [211]

**Lord,
you have nourished us with one bread from
heaven.**

**Fill us with your Spirit,
and make us one in peace and love.**

We ask this through Christ our Lord.

Or: [212]

**Lord,
may our sharing at this holy table make us holy.**

**By the body and blood of Christ
join all your people in brotherly love.**

We ask this through Christ our Lord.

Or: [213]

**Father,
you give us food from heaven.
By our sharing in this mystery
teach us to judge wisely the things of earth
and to love the things of heaven.**

Grant this through Christ our Lord.

Or: [214]

**Lord,
we give thanks for these holy mysteries
which bring to us here on earth
a share in the life to come,
through Christ our Lord.**

Or: [215]

**All-powerful God,
you renew us with your sacraments.**

**Help us to thank you by lives of faithful service.
We ask this through Christ our Lord.**

Or: [216]

**God our Father,
you give us a share in the one bread and
the one cup
and make us one in Christ.
Help us to bring your salvation and joy
to all the world.**

We ask this through Christ our Lord.

Or: [217]

**Lord,
you renew us at your table with the
bread of life.
May this food strengthen us in love
and help us to serve you in each other.**

We ask this in the name of Jesus the Lord.

Or: [218]

**Lord,
we thank you for the nourishment you give us
through your holy gift.
Pour out your Spirit upon us
and in the strength of this food from heaven
keep us single-minded in your service.**

We ask this in the name of Jesus the Lord.

Or: [219]

**Lord,
we are renewed by the breaking of one bread.
Keep us in your love
and help us to live the new life Christ won for us.
Grant this in the name of Jesus the Lord.**

During the Easter season the following prayers are preferred:

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**Lord,
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sacraments.
Fill us with your Spirit
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Or:

[221]

**Lord,
may this sharing in the sacrament of your Son
free us from our old life of sin
and make us your new creation.
We ask this in the name of Jesus the Lord.**

Or:

[222]

**Almighty and ever-living Lord,
you restored us to life
by raising Christ from death.
Strengthen us by this Easter sacrament;
may we feel its saving power in our daily life.
We ask this through Christ our Lord.**

3. VIATICUM

INTRODUCTORY RITE

68. Wearing the appropriate vestments (see no. 20) the minister approaches the sick person and greets him and the others present in a friendly manner. He may use this greeting:

Peace to this house and to all who live in it.

Any other customary form of greeting from scripture may be used. Then he places the sacrament on the table, and all adore it.

69. Afterward the minister addresses those present, using the following instruction or one better suited to the sick person's condition:

My brothers and sisters:

Before our Lord Jesus Christ passed from this world to return to his Father, he gave us the sacrament of his body and blood. This is the promise of our resurrection, the food and drink for our journey as we pass from this life to join him. United in the love of Christ let us ask God to give strength to our brother (sister).

A period of silent prayer then follows.

70. The minister invites the sick person and all present to recall their sins and to repent of them in these words:

**My brothers and sisters,
to prepare ourselves for this celebration,
let us call to mind our sins.**

A pause for silent reflection follows.

All say:

**I confess to almighty God,
and to you, my brothers and sisters,
that I have sinned through my own fault**

They strike their breast:

in my thoughts and in my words,
in what I have done,
and in what I have failed to do;
and I ask blessed Mary, ever virgin,
all the angels and saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.

The minister concludes:

**May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life.**

The people answer:

Amen.

Other forms of the penitential rite may be chosen:

[190]

The minister invites the people to recall their sins and repent of

**My brothers and sisters,
to prepare ourselves for this celebration,
let us call to mind our sins.**

A pause for silent reflection follows.

The minister says:

Lord, we have sinned against you.

The people answer:

Lord, have mercy.

Minister:

Lord, show us your mercy and love.

The people answer:

And grant us your salvation.

The minister concludes:

**May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life.**

The people answer:

Amen.

Or:

[191]

The minister invites the people to recall their sins and repent of them in these words:

**My brothers and sisters,
to prepare ourselves for this celebration,
let us call to mind our sins.**

A pause for silent reflection follows.

The minister, or someone else, makes the following or other invocations:

Minister:

**You brought us to salvation by your paschal
mystery:
Lord, have mercy.**

The people answer:

Lord, have mercy.

Minister:

**You renew us by the wonders of your passion:
Christ, have mercy.**

The people answer:

Christ, have mercy.

Minister:

**You give us your body to make us one with
your Easter sacrifice:
Lord, have mercy.**

The people answer:

Lord, have mercy.

The minister concludes:

**May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life.**

The people answer:

Amen.

THE SHORT FORM OF THE READING OF THE WORD

71. It is most fitting that one of those present or the minister himself read a brief text from scripture:

John 6:54-58

**He who feeds on my flesh
and drinks of my blood
has life eternal,
and I will raise him up on the last day.
For my flesh is real food
and my blood real drink.
The man who feeds on my flesh
and drinks my blood
remains in me, and I in him.
Just as the Father who has life sent me
and I have life because of the Father,
so that man who feeds on me
will have life because of me.
This is the bread that came down from heaven.
Unlike your ancestors who ate and died
nonetheless,
the man who feeds on this bread shall live forever.**

John 14:6

**“I am the way, and the truth, and the life;
no one comes to the Father but through me.”**

John 14:23

**Jesus answered:
“Anyone who loves me**

**will be true to my word,
and my Father will love him;
we will come to him
and make our dwelling place with him."**

John 15:4

**Live on in me, as I do in you.
No more than a branch can bear fruit of itself
apart from the vine,
can you bear fruit
apart from me.**

1 Corinthians 11:26

**Every time, then, you eat this bread and
drink this cup,
you proclaim the death of the Lord until
he comes.**

1 John 4:16

**We have come to know and to believe
in the love God has for us.
God is love,
and he who abides in love
abides in God,
and God in him.**

See the *Rite of Anointing and Pastoral Care of the Sick* (nos. 247ff. or 153ff.) for a further selection of texts.

PROFESSION OF BAPTISMAL FAITH

72. It is desirable that the sick person renew his baptismal profession of faith before he receives viaticum. The minister gives a brief introduction and then asks the following question:

**Do you believe in God, the Father almighty,
creator of heaven and earth?**

R̄. I do.

**Do you believe in Jesus Christ, his only Son,
our Lord, who was born of the Virgin Mary,**

was crucified, died, and was buried, rose from the dead, and is now seated at the right hand of the Father?

R. I do.

Do you believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting?

R. I do.

PRAYER FOR THE SICK PERSON

73. If the condition of the sick person permits, a brief litany is recited in these or similar words. The sick person, if he is able, and all present respond:

My brothers and sisters, let us pray with one mind and heart to our Lord Jesus Christ:

Lord, you loved us to the end, and you accepted death that we might have life: hear our prayer for our brother (sister).

R. Lord, hear our prayer.

Lord, you said: "He who eats my flesh and drinks my blood has eternal life": hear our prayer for our brother (sister).

R. Lord, hear our prayer.

Lord, you invite us to the banquet of your kingdom, where there will be no more pain or mourning, no more sorrow or separation: hear our prayer for our brother (sister).

R. Lord, hear our prayer.

VIATICUM

74. The minister introduces the Lord's Prayer in these or similar words:

Now let us pray together to the Father in the words given us by our Lord Jesus Christ.

All continue:

Our Father . . .

75. Then the minister shows the holy eucharist to those present, saying:

**This is the Lamb of God
who takes away the sins of the world.
Happy are those who are called to his supper.**

The sick person and all who are to receive communion say once:

**Lord, I am not worthy to receive you,
but only say the word and I shall be healed.**

76. The minister goes to the sick person and, showing him the sacrament, says:

The body of Christ (or: The blood of Christ).

The sick person answers:

Amen.

Immediately, or after giving communion, the minister adds:

**May the Lord Jesus Christ protect you and
lead you to eternal life.**

The sick person answers:

Amen.

Others present then receive communion in the usual manner.

77. After communion the minister washes the vessel as usual. Then a period of silence may be observed.

CONCLUDING RITE

78. The minister says the concluding prayer:

Let us pray.

**Father,
your Son, Jesus Christ, is our way, our truth,
and our life.**

**Our brother (sister) N. entrusts himself (herself)
to you**

with full confidence in all your promises.

**Refresh him (her) with the body and blood
of your Son**

and lead him (her) to your kingdom in peace.

We ask this through Christ our Lord.

The people answer: .

Amen.

For another prayer:

[223]

Lord,

**you are the source of eternal health
for those who believe in you.**

May our brother (sister) N.,

who has been refreshed

with food and drink from heaven,

safely reach your kingdom of light and life.

We ask this through Christ our Lord.

R̄. Amen.

Then the minister says:

**May the Lord be with you always,
to be your strength and your peace.**

The minister and the others may then give the sign of peace to the sick person.

